THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"ONE THING HAVE I DESIRED OF THE LORD, THAT WILL I SEEK AFTER; THAT I MAY DWELL IN THE HOUSE OF THE LORD ALL THE DAYS OF MY LIFE, TO BEHOLD THE BEAUTY OF THE LORD, AND TO ENQUIRE IN HIS TEMPLE."—*Psalms.*

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CHAPTERS FROM THE LIFE OF PREST. BRIGHAM YOUNG.

THE FIRST SABBATH IN THE VALLEY. THE PIONEERS APPLY THE PROPHECIES TO THEMSELVES. ZION HAS GONE UP INTO THE MOUNTAINS. THEY LOCATE THE TEMPLE AND LAY OFF THE "CITY OF THE GREAT SALT LAKE." BRIGHAM DECLARED THE LEADER OF ISRAEL.

(By Edward W. Tullidge.)

"After our return to the camp, President Young called a council of the quorum of Twelve. There were present: Brigham Young, Heber C. Kimball, Willard Richards, Orson Pratt, Wilford Woodruff, George A. Smith, Amasa Lyman and Ezra T. Benson.

"We walked from the north camp to about the centre between the two creeks, when President Young waved his hand and said: 'Here is the forty acres for the Temple. The city can be laid out perfectly square, north and south, east and west.' It was then moved and carried that the Temple lot contain forty acres on the ground where we stood. It was also moved and carried that the city be laid out into lots of ten rods by twenty each, exclusive of the streets, and into blocks of eight lots, being ten acres in each block, and one and a quarter in each lot.

"It was further moved and carried that each street be laid out eight rods wide, and that there be a side-walk on each side, twenty feet wide, and that each house be built in the centre of the lot twenty feet from the front, that there might be uniformity throughout the city.

"It was also moved that there be four public squares of ten acres each, to be laid out in various parts of the city for public grounds.

"At eight o'clock the whole camp came together on the Temple ground and passed the votes unanimously, and, when the business part of the meeting was closed, President Young arose and addressed the assembly upon a variety of subjects.

"In his remarks the President said that he was determined to have all things in order, and righteousness should be practiced in the land. We had come here according to the direction and counsel of brother Joseph, before his death; and said the President, Joseph would still have been

alive if the Twelve had been in Nauvoo when he re-crossed the river from Montrose.

"During his remarks, President Young observed that he intended to have every hole and corner from the Bay of San Francisco to Hudson Bay known to us.

On the 29th, President Young, with a number of brethren, mounted and started to meet the battalion detachment, under the command of Captain Brown.

"We met some of them about four miles from camp, and soon afterwards met Captain Brown and Higgins, Lieutenant Willis, and the company. There were 140 of the battalion, and a company of about 100 of the Mississippi Saints, who came with them from Pueblo. They had with them 60 wagons, 100 horses and mules, and 300 head of cattle, which greatly added to our strength.

"While we were in the cañon, a water cloud burst, which sent the water into the creeks from the mountains, with a rush and roar like thunder, resembling the opening of a flood gate. The shower spread over a good share of the valley where we settled.

"We returned at the head of the companies, and marched into camp with music. The battalion took up their quarters between our two camps on the bank of the creek.

"While we had been exploring the rest of the pioneers had been farming.

"By the 1st of August (Sunday) the brethren constructed the Bowery on Temple block, in which Heber C. Kimball was the first to preach. Orson Pratt followed in a discourse upon the prophecies of Isaiah, proving that the location of Zion in the mountains by our people was the fulfillment.

"On Monday we commenced laying out the city, beginning with the Temple block. In forming this block, 40 acres appeared so large, that a council was held to determine whether or not it would be wisdom to reduce it one-half. Not being decided in our views, we held council again, two days later, when we gave as our matured opinions that we could not do justice to 40 acres; that 10 acres would be sufficient.

"As we were under the necessity of returning soon to Winter Quarters for the Saints, it was thought best to go at once to the mountains for logs to build ourselves cabins, as the adobe houses might not be ready for use.

"On the 6th of August, the Twelve were re-baptized. This we considered a privilege and a duty. As we had come into a glorious valley to locate and build up Zion, we felt like renewing our covenants before the Lord and each other. We soon repaired to the water, and President Young went down into the water and baptized all his brethren of the Twelve present. He then confirmed us, and sealed upon us our Apostleship, and all the keys, powers and blessings belonging to that office. Brother Heber C. Kimball baptized and confirmed President Brigham Young. The following were the names and order of those present: Brigham Young, Heber C. Kimball, Orson Pratt, Willard Richards, Wilford Woodruff, George A. Smith, and Amasa Lyman. Ezra T. Benson had been dispatched several days before to meet the companies on the road.

"In the afternoon of the next day, the Twelve went to the Temple block to select their inheritances.

"President Young took a block east of the Temple, and running south east, to settle his friends around him; Heber C. Kimball, a block north of the Temple; Orson Pratt, south and running south; Wilford Woodruff, a block cornering Temple block, the south-west corner joining Orson Pratt's; Amasa Lyman took a block forty rods below Wilford Woodruff's; George A. Smith, one joining the Temple on the west, and running due west. It was supposed that Willard Richards would take his on the east, near President Young's. None others of the Twelve were present in camp.

"During the same evening the Twelve went to City Creek, and Heber C. Kimball baptized fifty five members of the camp, for the remission of their sins; and they were confirmed under the hands of President Young, Orson Pratt, Wilford Woodruff, George A. Smith, and Amasa Lyman; President Young being mouth.

"On the next day (Sunday, August 8th), the whole camp of Israel renewed their covenants before the Lord by baptism. There were two hundred

and twenty-four baptized this morning, making two hundred and eighty-eight re-baptized in the last three days.

"In the afternoon we partook of the Sacrament. At the close of the meeting one hundred and ten men were called for, to go into the adobe yard, and seventy-six volunteered.

"Brother Crow had a child drowned on the 11th.

"On the 13th the Twelve held council. Each one was to make choice of the blocks that they were to settle their friends upon. President Young took the tiers of blocks south through the city; brother Kimball's runs north and north-west; Orson Pratt, four blocks; Wilford Woodruff, eight blocks; George. A. Smith, eight; and Amasa Lyman, twelve blocks, according to the companies organized with each.

"Next day four of the messengers returned from Bear River and Cache Valley.

"They brought a cheering report of Cache Valley. The brethren also returned who went to Utah Lake for fish. They found a mountain of granite.

"The quorum of the Twelve decided in council that the name of the city should be the 'City of the Great Salt Lake.'

"Sunday, August 15th, President Young preached on the death of brother Crow's child; a most interesting discourse, full of principle.

"Sunday, the 22d, we held a general Conference, when the public assembly resolved to call the city 'The City of the Great Salt Lake.'

"It was also voted to fence the city for farming purposes the coming year, and to appoint a President and High Council, and all other officers necessary in this Stake of Zion, and that the Twelve write an epistle to leave with the Saints in the valley. The Conference then adjourned until the 6th of October, A. D. 1848.

"On the morning of the 26th of August, 1847, the pioneers, with most of the returning members of the Mormon battalion, harnessed their horses and bade farewell to the brethren who were to tarry. The soldiers were very anxious to meet their wives again, whom they had left by the wayside, without a moment's notice, for their service in the war with Mexico. These being, too, the 'Young Men of Israel,' had left many newly wedded brides; and not a few of those gallant fellows were fathers of first-born babes whom they had not yet seen.

"The brethren in the valley were placed under the presidency of the Chief Patriarch of the Church—Father John Smith, uncle of the Prophet. The members of the quorum of the Twelve Apostles Brigham took with him; but he left reliable men, among whom was Albert Carrington, at the present date an Apostle.

"There were a number of companies also on the road, under principal men and chief Captains of Israel,' such as Apostles Parley P. Pratt and John Taylor, Bishop Hunter, Daniel Spencer, and Jedediah M. Grant, who was afterwards one of the first Presidents of the Church.

"On the fourth day of their return journey, the pioneers were met by their messengers, under Ezra T. Benson, whom President Young had sent forward with instructions to the outcoming companies. These messengers gladdened the hearts of the pioneers, with letters from their wives and brethren, and reported the coming 'Camp of Israel' as divided into nine companies, numbering 600 wagons.

"On the 3d of September, they met the first division of fifty, under President Daniel Spencer, upon the Big Sandy; and, on the following day, on the Little Sandy, two more fifties, one under the command of Captain Sessions and the other under Apostle Parley P. Pratt.

"In the afternoon, the quorum of the Twelve held a council, and two of the Twelve were sharply rebuked, for undoing what the majority of the quorum had done in the organization of the camps for traveling. At first it was not received, but afterwards the error was confessed. President Young gave much instruction, and the power of God rested upon us. He said, if he did not tell us of our faults, we should be destroyed, but if we received necessary reproof, we should live in love, and our hearts would be cemented together.

"President Young said he felt eter-

nity resting upon him, and was weighed down to the earth with this work; and that brother Kimball felt it also more than any other man except himself. He should chastise any one of the quorum when out of the way. He had done it for our good, and had been constrained to it by the power of God.

"Brother Kimball then addressed President Young:

"'I want you brother Brigham,' he said, 'to save yourself, for you are wearing down. I feel tender towards you to live, and if I and my brethren do wrong, tell us of it, and we will repent.'

[TO BE CONTINUED.]

THEOLOGY OF THE LATTER-DAY SAINTS.

[CONCLUDED FROM PAGE 487.]

The two conditions, after faith and repentance are complied with, being baptism, and laying on of hands for the gift of the Holy Ghost, or Spirit of Truth. These ordinances must be performed by one who has divine authority, and if all conditions are favorable, as all may be made favorable, the convert will from that time be inspired on all necessary occasions by the Spirit of Truth, and this will teach him truths, or lead him, step by step, into that eternity of truth that lies before us. It is necessary that we be taught these truths by an infallible spirit, or else we might be led into error; and it is necessary that we be led and inspired by a higher intelligence than any found in this earth or stage of existence and progression, because if man submits to be led in spiritual matters by man, both will wander into darkness and error, will retrograde instead of progress. In this way they account for the benighted condition of the world. Christians in this age reject inspiration, and deride and persecute those who claim to be inspired. In so doing they reject a great truth, hence commit a great wrong; for no truth in the universe is more susceptible of demonstration than the fact that communication can, and in this age does, exist between man and immortal beings, and as long as any man refuses to accept and act according to this truth, he permits a barrier to lie in the path of his progression; while if any man will but make proper effort, he may communicate with beings in the other world, and obtain the benefit of their superior wisdom.

A passage in one of Joseph Smith's revelations says: "Whatsoever is truth is light, and whatsoever is light is spirit." Another says: "Intelligence never was created, neither can it be," and from these and other teachings of Joseph Smith, the "Mormons" derive the theory that that substance variously termed "Holy Ghost," "Holy Spirit," "Spirit of God," "Spirit of Truth," etc., etc., is a fluid, widely diffused through all space, intermingling with the atoms of all other matter, and forming a part and portion of all other substances, and that it is by means of the fluid, essence, or spirit that all the phenomena of Nature are produced. For instance, an apple drops from the tree to the ground. Newton said it did so because of the law of gravitation—a very unsatisfactory explanation, for we know that matter will not change its location, or state of rest or motion, unless force be directly applied to the atoms composing the given body of matter. The law of gravitation is merely the order according to which matter moves, but the law does not force the apple to drop, any more than the orbit forces the planet, or the rails the cars that move on or according to them. According to "Mormon" philosophy, the atoms of intelligence which enter into the composition of the apple itself, force the whole apple to fall. The river flows down the inclined plane. Why? Because atoms of this fluid or spirit are widely diffused among the atoms of water, and force the whole along. This fluid, essence, or spirit substance, is the inexhaustible source of intelligence and truth, and as it forms an

integral portion of all other substances, it follows that intelligence is diffused among the atoms composing the universe of matter. How could matter obey a law if it had not intelligence to comprehend it, and an inherent will with or by which to control itself? The facts that grasses grow, that leaves put forth, that winds blow, that waves roar, that worlds fly through space with inconceivable velocity, while all is strictest harmony and order, prove conclusively the universal diffusion through all space of a substance which is the source of power, intelligence and truth, self-existent, eternal, the power by which were all things made, and the substance of which they were composed, wholly or in part.

The spirit of man is his mind. The spirit has form, organs, dimensions, senses, affections, passions; hence must be composed of atoms, hence is matter, hence mind is matter, having some property or properties in common with all other matter, and several that are peculiar to itself. True it is a very refined, subtle kind of matter, but it is matter for all that, and when the Holy Ghost is diffused through a mind or spirit in a manner analogous to the way in which the human body may be charged or infused with electricity, greatly increased intelligence on the part of the mind thus acted upon is the result.

This fluid, spirit, substance, or Holy Ghost—in conjuction with the two personal beings, Jehovah or the Father, and Jesus or the Son—constitutes the grand governing, controlling, sustaining, creating, matchless council, by which and of which the universe was created, and by which it is sustained, these three being one only in the sense of unity of purpose and action; and man, by taking the same course which Jesus has taken, living a life equally free from error (sin), in short, becoming one with Him, will, in time, reach a position of equal power and exaltation to the one now occupied by Him, though man may never overtake Him.—*Banner of Light.*

REFLECTIONS ON READING THE BOOK OF MORMON.

BY ELDER JAMES A. LITTLE.

That the western as well as the eastern hemisphere should have an inspired history and a Gospel dispensation inaugurated by Christ himself, comes in contact with the limited conceptions and the self-assured wisdom of this nineteenth century. The Book of Mormon came into a world of antagonisms and found but little it could assimilate with. The course it directed mankind diverged from every other path they had been accustomed to travel. It has enlarged the field of human thought and action, and, to those who accept its doctrines, it opens up new sources of present enjoyment and brightens the future with the hope of happy realities.

Nearly fifty years have passed since the plates from which it was translated were taken from the hill Cumorah. During this period mankind seems to have been operated upon by unusual impulses. They have been rapidly working out of the timeworn grooves of the past, and the world is rushing on to a future of which the uninspired mind forms no conception. It has been a period of great and varied departures from former religions, governmental policies and social ethics. The inspirations attending the Book of Mormon are disintegrating the fragmentary religions and exposing the debasing moralities of many generations, reorganizing the elements of future history, and purifying the fountains of the world's progress. The magnitude of the results of its introduction into the world entitle it to the calm, intelligent consideration of the scientific and curious, as well as the religionist. It develops the purpose of God concerning a hemisphere, and the conditions of its occupation by the human race. It solves the problem of the origin of the aboriginal Americans. It informs

us of the origin of those extensive remains of former civilizations, which evidence the existence of empires, with populations quite as numerous as those which now occupy American soil. Asiatic Israel, with its world renowned Egyptian exodus, with its long record of inspired Prophets and special providences, sinks into geographical insignificance compared with the empires of this western land of promise, whose founders traversed half the circuit of the globe to mould the destinies of a hemisphere to the purposes of Jehovah.

The history of the first people who occupied the country after the flood—the Jaredites—occupies about thirty-four pages of the Book of Mormon. Insignificant as this sketch is, compared with the evident magnitude of the subject, it is the only known history of the continent for 1,700 years, or until about 600 years before Christ. Two very important events took place about that time on this western hemisphere—the entire destruction of the Jaredites, and the landing of two colonies from the ancient city of Jerusalem. With the exception of the Book of Ether, the Book of Mormon is a history of these colonies, until 420 years after the advent of our Savior, a period of 1,020—a total of twenty-seven centuries. From this time until the discovery of the continent by Columbus in 1492, a period of 1,072 years, its history can only be conjectured from the recorded visions of the Nephite Prophets, from a few fragmentary and unreliable narratives saved from the ravages of the Spanish conquest, from the traditions of the natives still extant, and from what remains of the labors of extinct nationalities. A great variety of theories have been advanced concerning the origin of the aboriginal American. The future will probably be as prolific as the past in those theories, until the record of Mormon is accepted as a historical fact. These colonies were a mixture of the tribes of Ephraim, Judah and Manasseh, and were therefore more generally Israelitish than modern Jewish in type. In changing continents they experienced a great change in climatic and other conditions which create race distinctions, and of necessity there must have been a wide divergence from the original Asiatic stock in the long period of 2,400 years.

These colonies of Israelites carried with them to the west a history of their ancestors, and their descendants have never entirely lost sight of the fact that their fathers came across the "great waters." Antiquarian research on the American continent has so far tended to establish the truthfulness of the Book of Mormon. No ancient record of the eastern hemisphere has reflected one ray of light on the obscure past of the western. Unless Providence has provided some way for the inhabitants of the latter to speak for themselves, reliable information of their past history seems hopeless. Whether or not the Book of Mormon is a history of these people, written by themselves, is now the question before the world.

If the American Indians are a portion of Abrahamic Israel, and heirs to the blessings, there is a comprehensive significance in the following queries—May not God yet favor a people whose season of oppression under the Caucasian race nearly equals that of ancient Israel in Egypt? Are there no promises to them in the archives of the past to gladden their future with hope? Is the assumption reasonable that the myriads of intelligences who have occupied that continent during its long isolation, have had no Divine inspiration, no holy Prophets, no temples where the sacrificial incense ascended to the Most High, no knowledge of an atoning Savior, no Apostles, no evangelists, no hope of deliverance from death through a glorious resurrection? Does it accord with the Christian idea of Divine justice and mercy, that only one-half of the world should have had knowledge of the Gospel of salvation? Although written on separate continents and in different languages, the Bible and Book of Mormon testify of each other, and the latter asserts that their joint testimony shall be for the confounding of false doctrine in the latter times; in fact, that one should be the complement of the other, and they, jointly, the embodiment of the Divine plan for man's redemption?

European nations at first appreciated the New World as opening new sources of trade, and as presenting excellent opportunities for the gratification of avarice by plunder; of political significance as affording vast areas of land only partially occupied, where new empires could easily be established by conquest and colonization; of religious importance as opening new fields for the operations of an intolerant spirit of propagandism, whose chief element of success had been the weakness of others. These incentives to conquest and colonization were the legitimate result of the avarice and religious bigotry of that age of American discovery and conquest. With few exceptions the foundations of American republics were laid in the blood and spoliation of the aboriginal American, the white race modifying and varying their oppressions to suit their wants and caprices, practically asserting that the Indian had no rights which it was bound to respect. Professedly the followers of the meek and lowly Jesus, they have waged exterminating war, and when weary of the slaughter have forced corroding vice on defenceless savages to complete the work of death. Thus for nearly 400 years aggression on the one side has continued the work of extermination on the other. The Book of Mormon is a warrantee deed, recorded in heaven and carrying the seal of Divine inspiration, to the Aboriginal American, of the lands occupied by his fathers.

The discovery of America brought into contact the customs, the traditional policies, the religions, the interests and energies of two hemispheres, and produced conditions of existence differing in many essentials from both originals. Conception fails to grasp the results of American discovery, of the consequent intermingling of races, their antagonisms and their reacting influences on each other.

European civilization, with its superior means of aggression and overshadowing influences, expected to mould the institutions of the new world in conformity with its own. For who could then have predicted from the usual revelations of cause and effect that the offshoots of despotism could grow into republics? It was a new epoch in the history of the world, a new development on a grand scale; but, as, now appears, a natural outgrowth from American soil. While republics represent the sovereignty of the people, they do not appear to have added anything to the stability of national institutions.

There can be no stability in the midst of cherished antagonisms, as now existing in a great diversity of religious creeds, in disintegrating views of the domestic and social relations, in overshadowing monopolies which oppress and therefore degrade honest labor, and in the maddening struggle for gain.

As the future unfolds to the comprehension of men, that divine inspiration is the only guide to permanent individual and national prosperity, the Book of Mormon will be appreciated as the exponent of a divine plan working out, through forty centuries, a chain of special providences in order to open up a higher destiny for man than is now contemplated by the soundest uninspired thinkers and most hopeful philanthropists. Simply as a history of ancient America, it would have produced no more change in the current of human affairs than would the intelligent elucidation of the tile records of ancient Nineveh, or of the mysteries of the catacombs of Egypt. Its potency lies in the fact that it represents a divine purpose yet to be consummated.—*Deseret News.*

Sophistry is unworthy the methods of any public teacher.

Joy wholly from without is false, precarious and short. From without it may be gathered, but, like gathered flowers, though fair and sweet for a season, it must soon wither and become offensive. Joy from within is like smelling the rose on the tree; it is more sweet and fair, it is lasting, and I must add, immortal.—*Young.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, AUGUST 6, 1877.

GROWING OLD.

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THERE is nothing criminal in being old; men will become so (so far as this life is concerned), by the resistless flight of time. Increase of years does not necessarily imply increase of wisdom, nor is wisdom always confined to maturity. It is possible for men to exhibit, in early life, quite an amount of good practical wisdom, yet in after years to lose this, and become notable illustrations of deadly folly. Many in youth and early manhood have been diligent in the pursuit of good, and persistent in effort for its acquisition, and when experience should have established the current of life in that direction, they have become like the so-called "sinks" of North America—the end of a river flowing for countless miles, and creating verdure over a large tract of country, then spreading into a noisome stagnant pool, or sinking beneath the sand. This decline may arise from inherent defect in character, or from the pressure of contending circumstances; some are deficient in will power, and only follow that which appears to be, or is right, when it is really easy; they are subject to the influences of others, can run in a crowd without difficulty, but lack assurance; they are weak and deficient in moral stamina, and may be are more to be pitied than subjected to censure; nothing but a long course of training would develop the lacking quality; the others who yield to pressure, have the will, but they make a virtue of something which is really inferior, and deny themselves the highest good, to please others or secure a lower.

Now the Church of Jesus Christ being made up of average humanity, in other words, being "the Gospel net," "gathers of every kind," all believing and realizing the need of salvation, but hardly comprehending, that *salvation is much or little according to the capacity of the one who desires it;* and indeed it is one of those conceptions which become enlarged by knowledge, by experience, and by the revelations "which come from above;" this may easily be discovered by inquiry—the salvation considered desirable by a Roman Catholic is very different from that desired by the several grades of the Methodist faith; and that in turn is far below the most limited ideas of the neophyte Latter-day Saint; he again would be overwhelmed by the conceptions of salvation entertained by a Joseph, a Brigham, or other men who grasp the inspirational idea of Jesus, when he prayed, "Father, glorify thou me with thine own self, with the glory which I had with thee before the world was" (John xvii, 5). "And

the glory which thou gavest me, [I have given them (his disciples); that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one" (John xvii, 22, 23).

Now this grand salvation is the result of the Gospel which Jesus was commissioned and appointed to institute, it does not bear the narrow, contracted impress of man's device, but is an unending, progressive and celestial order, even the order of the Gods, bearing the great broad seal of infinite wisdom and divine purpose, which comprehendeth "the end even from the beginning." So far as the Saints understand this Gospel, they understand it alike; but those who are advanced, who have received most of its spirit, who drink most freely from that great fountain of inspiration to which all are invited, have of course the most enlarged comprehension of its mighty purpose and far reaching aim.

The word salvation has become so hackneyed, so perverted, so abused, that we would fain translate it into other phraseology, and define it as being, *the application of eternal principles to the proper education of man;* principles which being the result of intelligence in regard to man's origin, to his present condition, and to his future, must be certain and invincible when applied; and also capable of being applied to all, yet depending on activity, on persistence and perseverance; both "in the life that now is and in that which is to come." The slothful man, the indifferent man, the man who is spasmodic, or diligent to-day and idle to-morrow, will all be unsuccessful men: the one who is only partially decided, who is swerved by others, by the pressure of surroundings, by the love of ease, by the persuasion of friends, by the pursuit of gain, by any prospective difficulty, by any half understood, unknown, or no motive in particular, will also be unsuccessful.

The education which belongs to the Gospel of salvation in this life is one which involves many practical details, utterly ignored by most religious systems—that of gathering, for instance, which forms no part of sectarian faith or practice; the salvation it gives is not essential to them, but to the Latter-day Saints it is a vital part, and one which cannot be neglected or deferred by those who apprehend that which they have received, the spirit of obedience to this principle is given to every honest man or woman who goes down into the waters of baptism at the request of God's servants and the impulse of his spirit, they comprehend that a new lifes' interests are best subserved by new conditions, and a training as far removed from institutions and practices which are foreign to the salvation they seek, as their institutions are foreign to the training and necessities of a Roman Catholic or other religionist of our day.

In assuming the necessity of thus gathering, how can we account for the apathy which seems to characterize some of those who are recognized as members of the Church of Jesus Christ of Latter-day Saints? Can it be explained that in the British Mission there are those who for ten, twenty, thirty or more years have lingered along in Babylon and never mustered energy enough, to comply with this cardinal principle of the Gospel? Yes, it is easily explained,—Is it because they do not or never have believed in gathering? Is it because they have never had a testimony as to its propriety or necessity? No, they have had testimony in abundance; and without exception, God in his providence, has opened the way before them, but they have been lacking in will power, indecision has been their bane, or they have been persuaded by friends, or

promised themselves that when a few more pounds were accumulated then they would be obedient; or they have been afraid of ridicule, or of other influences by which evil frustrates blessing; the consequence is they grieve the spirit, and they defer their own salvation and have trifled with the salvation of the families, which God *as a sacred trust* has bestowed upon them; they have not had the stamina of the old Prophet who cried, "As for me and my house we will serve the Lord," (Josh. xxiv, 15.) Now they are all through the Conferences lamenting their folly, and many who could have gathered time and again by their own means are suppliants of charity and beggers for deliverance,—they have given too much of their energies, their talents, their lives, to their own notions, to the service of self, to the building up of Babylon; and now, they would fain give the dregs of life to God and to his kingdom, there are those all through the mission too, who have literally thrown away their families during this season of half-heartedness and indecision; and this is a fearful thing, in a late Conference or two it was observable how many were aged members and how few the youth; where is the posterity of these old members? scattered to the winds; they are the victims of example and "aliens to the commonwealth of Israel; instead of their fathers and mothers being able to come before the Lord, with, "Here am I and the children thou hast given me," "they are children in whom there is no faith," (Deut. xxxii, 20); thus many realize their ignorance, their folly and their sin; and more, by this apathy and lack of zeal in the cause of Truth, they have become barren in testimony, powerless among the gentiles, and it may be they are scarcely clear of the blood of the generation in which they have lived.

Then again a simple obituary in the STAR very often tells of the exit of those who have thus left unused their opportunities, and this in view of the facilities for blessing which belongs to the faithful gathered, is another source of regret; the opening of Temple service, the duties all Saints owe to their ancestry, to themselves and to their posterity, are thus unceremoniously suspended; instead of going forth as "Saviors upon Mount Zion," such will be dependent upon others, and many, very many *will be forgotten* until revelation opens up the avenues for that salvation, which could have been achieved by and for themselves; Is it not true, that men and women may increase in years and decrease in wisdom? that in youth, and early manhood and womanhood, they may be zealous and persevering, and yet in after life by the cares thereof, and by the pressure of circumstances, and as the result of powers and faculties uncultivated and unused, become traitors to their faith, enemies to the Truth, a source of misery to themselves, and a byword among mankind? Ah, "Verily the way of the transgressor is hard;" (Prov. xiii, 15.) At the same time there are many who understand their error, their lack of wisdom, so far as gathering is concerned; yet they have done many good works, they have preached the first principles a great deal, their houses have been open to the Elders, they have blessed them and helped them to travel for many years, and they have no disposition to apostatize, or to deny their testimony, but *they have ceased to grow*, the power of life once felt is lost, neglect of the one principle has borne its bitter fruit; and they do not need chastisement particularly, they feel chastised themselves; we can only sympathise with them and regret the impossibility of rectifying a life's mistake—they are something like

Esau who sold his birthright, and afterward when he would have inherited the blessing he was rejected, for he found no place for repentance though he sought it carefully with tears, (Heb. vii, 17). Still this past diligence, faithfulness, and good works will not go unrewarded, blessing has followed and will yet follow those who have ministered in temporal things, and none can afford to be despondent over errors and mistakes; there are also other acts as flagrant and as certain to produce loss as the neglect of gathering, such can only resolve that their future shall be one continued effort to avoid every thing which experience has demonstrated to be an evil, and God in his wisdom and mercy may yet overrule this folly, this ignorance, this negligence and sin, and open up a way of escape for them and theirs. H. W. N.

ARRIVALS.—The brethren appointed as missionaries to Europe who left New York per S.S. *Wisconsin*, on the 17th ult., arrived in the Mersey at 12 p.m. on the 27th ult., landing next morning at 7 a.m.; they were all feeling well, and glad to reach *terra firma*, although the voyage was very pleasant, and accommodations (thanks to Guion & Co.) excellent.

APPOINTMENTS.—Elder Sam'l H. Hill is appointed to labor in the Swiss and German mission.

Elder A. Miner is appointed to labor in the Glasgow Conference.

Elder N. A. Empey is appointed to labor in the Nottingham Conference.

Elder W. J. Beatie is appointed to labor in the Leeds Conference.

Elder Alma B. Dunford is appointed to labor in the Sheffield Conference.

Elder W. S. Burton is appointed to labor in the London Conference.

Elder O. H. Riggs is appointed to labor in the Manchester Conference.

Elder Jos. M. Watson will visit his friends and labor in the Newcastle and Durham Conference, under the direction of Prest. James McFarland.

HOME CORRESPONDENCE.

Leeds, July 19, 1877.

Prest. Jos. F. Smith.

Dear Brother,—The work here is progressing very favorably. We have held over twenty open-air meetings with attentive congregations, varying in number from one hundred to three thousand—but few of our meetings have numbered less than five hundred. We have thought of extending our labors over as large a field as possible, so as to give all in our district a chance to hear, but, thus far, our labors have been limited to certain districts; so we have appointed meeting after meeting where there has been a good opening, and the interest, in every instance, seems to increase rather than diminish, so much that we do not feel justified in changing our field when there is such an excellent opening. We expect, however, to distribute our forces so as to cover a larger field as soon as the brethren return from Sheffield.

We are desirous of holding as many open-air meetings as we can, as the season for them will shortly close, when our sphere will be more limited. We usually hold about four open-air meetings in a week, which are as many as we can consistently, as it is very trying to the lungs.

We have met with some opposition, but the more intelligent class of ministers consider silence the best policy, and, if they oppose at all, do it in their own pulpits. There are one or two discussions, however, which we

expect to hold on the principles we have taught. What little opposition we have met with has only had a tendency to increase the interest before manifested, which shows that the Lord in this, as in all other things, over-rules the designs of the wicked for the furtherance of his righteous purposes.

The *Morley Observer* has printed our own reports of meetings held in that town without comment, which will be another means of giving the thinking public an opportunity of becoming acquainted with our views.

There have been but few open-air meetings held in this Conference of late, until last season, and those were confined almost exclusively to Sundays. We had no regular system of appointing meetings, and our efforts were comparatively of little avail. We were not discouraged, however, but felt that it was a field in which good could be done. We find it of little use holding open-air meetings in small villages on Sundays, but we get large and attentive audiences on week nights. We announce the following meeting at the conclusion of the one we are holding, and by this means our audiences continually augment.

The Woodhouse Moor, Leeds, is a place of common resort for holding open-air meetings by various denominations on Sundays. Ours was about the smallest meeting on the Moor when we first went there, the second one was about the largest, and since that the others have been entirely dried up, our congregations numbering from two to three thousands. Many have supposed that England was fully warned, but we have met with thousands right in Leeds, the largest Branch of the Conference, who did not know there was a Latter-day Saint in the town.

With regard to our Conference house, we have thought it more economical to continue it, than give it up at present. If we give it up we would have to be at Leeds every Wednesday to send off the STARS, etc., which is now attended to by the folks there about as well as we could do it ourselves, and to change now would compel us to attend to it ourselves; the expense is so trifling, that it would cost more in traveling to and fro than the Conference house expenses amount to, besides cramping us very much for time. We should be most happy to have you pay this Conference a visit, but are sorry to say that, at present, means are rather scarce, and as trade is quite dull, we wish to be as easy on the Saints as possible, for they are willing to do all that can be reasonably asked of them.

We are well, and enjoying our labors. We feel that the Lord is with us, and has blessed us beyond our most sanguine expectations. We know that our testimonies have been borne by the power of the spirit, and tens of thousands will be left without excuse.

Your brethren,
W. W. TAYLOR, Prest. Con.
C. D. EVANS, } Trav. Elders.
W. H. BRANCH, }

FOREIGN CORRESPONDENCE.

Nephi, Utah Territory,
July 9th, 1877.

Prest. Jos. F. Smith.

Dear Brother,—We arrived safely at Salt Lake City on the 3rd inst., had a pleasant and prosperous journey. Brother Whitehead was quite ill during the whole journey.

No accidents occurred. The baggage come safely through, but we were somewhat annoyed on account of there being five thousand pounds over weight, had to pay 4½ cents per pound from Omaha; it caused us some trouble and delay. Nearly all the Saints had friends who received them on our arrival.

All railroad conductors and agents treated us with the utmost kindness and respect. I delayed writing on account of the baggage business not being settled. Received word to-night that it had all been called for and the charges collected.

Praying the Lord to bless you and

your co-laborers in your endeavors to spread the Gospel, is my constant prayer. Kind love to you and all at "42." I remain your brother in the covenant,

DAVID K. UDALL.

MINUTES OF THE ANNUAL SHEFFIELD CONFERENCE,

HELD IN THE NEW BRUNSWICK HALL, SPITTAL STREET, SPITTAL HILL, SHEFFIELD, JULY 22, 1877.

10.30 a.m.

Present on the Stand—Joseph F. Smith, President of the European Mission; Wm. C. A. Smoot, jun., Prest. of, and Alma L., and Warren B. Smith, Traveling Elders in the Sheffield Conference; Elders H. W. Naisbitt and Chas. W. Nibley of the Liverpool Office; W. W. Galbraith, Prest. of, and S. L. Richards and A. A. Kimball, Traveling Elders in the Manchester Conference; Thos. Ball, Prest. of the Nottingham Conference; C. D. Evans and W. H. Branch, Traveling Elders in the Leeds Conference.

The Priesthood meeting was opened by singing and prayer, after which the Branch Presidents gave in their reports. Sheffield Branch was represented by Elder Chas. Parkins; Chesterfield, by Elder Eli Hardwick; Wind Hill, by Elder Seth Lauton; Tupton, by Prest. W. C. A. Smoot, Elder John Stacey being unable to attend.

Prest. Smoot said the reports of the Branch Presidents were correct, as he was acquainted with their present condition. There was not a family in the Conference who had made themselves known, but what he had visited, and knew how they felt in regard to the work of the Lord. As a general thing a good spirit prevailed. The Priesthood were united, and willing to do their duty in visiting the Saints and holding open-air meetings. He then read the Financial and Statistical Reports of the Sheffield Conference for the year ending June 30, 1877, which were accepted.

The Authorities of the Church as organized in Zion, were then presented and unanimously sustained.

Prest. Jos. F. Smith was sustained as President of the European Mission.

W. C. A. Smoot, jun., as Prest. of, and Alma L., and Warren B. Smith, as Traveling Elders in the Sheffield Conference, were proposed and sustained.

Also resolved, that the Saints sustain the Priesthood and each other by their faith, prayers, and good works.

The Sacrament was administered.

Elder Richards said he felt glad in being of the persuasion of the Saints, and furthermore, he felt pleased in practising the truths as laid down by them. He had proven the saying of old, that none could realize "the things of God except by the Spirit of God." He was identified with the people whom the Lord had chosen to serve Him, and though all the world should avow to the contrary, he knew it was the truth, and that God was its author.

Elder Branch said he felt well in meeting with the Saints of Sheffield, and in bearing his testimony to the Gospel as restored in this the dispensation of the fullness of times. He knew the work to be of God, and not of man. He had borne testimony to the divine authenticity of the same many thousand miles from here—namely, to the natives of the Sandwich Islands, among whom he had labored for about three years. He spoke of the power and blessing of God made manifest to the Saints in the land of Zion—the erection of Temples, and the great work being done therein, he having been baptized for many of his dead relatives prior to his leaving St. George. He felt well in his labors, and hoped to continue in the good work. Exhorted the Saints to diligence and obedience.

Elder Kimball said he, like the previous speaker, was glad to meet so many people in this far-off land who held the same religious faith that he

did. He knew the work in which the Latter-day Saints were engaged was a practical one, and except a man lived every day as near as he could to the truths of the Gospel, he would fall short of the blessings to be derived therefrom.

Singing, "Praise to the man who communed with Jehovah," etc. Benediction by Elder Galbraith.

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2 p.m.

Singing, "Come all ye sons of God," etc. Prayer by Elder Ball. Singing, "The Spirit of God like a fire is burning," etc.

Elder Evans said the Latter-day Saints are considered a very peculiar people — their system of religion, through ignorance or misrepresentation, is and has been very much misunderstood; but sooner or later this prejudice would have to give way to truth, and this being the predominant feature of the Gospel, many who were honest would yet turn and cleave unto it, and thereby obtain eternal salvation in the world to come.

Elder Nibley said he had been born and reared in the Church, and had been taught by his parents the truths of the Gospel connected with the Church of Jesus Christ of Latter-day Saints; he had also been impressed by them to read all good books, in order to increase his knowledge of and in righteousness. He knew that the Saints were persecuted, but this strengthened his testimony that he was engaged in the work of God, for Jesus had left as a legacy that whosoever loved him and kept his commandments, would be hated of the world.

Prest. Jos. F. Smith then delivered a very interesting discourse, which was reported in full.

Singing, "We thank thee, O God, for a Prophet," etc. Benediction by Prest. Smoot.

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6 30 p.m.

Singing, "I'll praise my Maker while I've breath," etc. Prayer by Elder Evans. Singing, "Up, awake, ye defenders of Zion," etc.

Elder Ball said it was 28 years since he first became acquainted with the people called Latter-day Saints. He believed the name of these people was not sweet to some—he could not say it was to himself, till, in the sincerity of his heart, he had rendered obedience to the commandments of God. He had never regretted the step he had then taken, and only hoped he might keep sufficient of the Spirit of God to enable him to walk in the truth till the end of his days.

Elder Galbraith said he was a Latter-day Saint from the simple fact that he could be nothing else. He expressed his conviction that no kind of religion would be sufficient for him, had he not a testimony that it was acknowledged of God. Said he had tested the work he was now advocating in all its bearings, and it had stood the test, and he loved it because he saw in it embodied, truth, virtue, purity, honesty, and all the attributes of a Christian life.

Elder Naisbitt occupied the remaining portion of the evening. He shewed the falsity of the religious teaching of the outside sects and denominations, the utter absence of the blessings following the believers, the inefficiency of the Gospel as taught by modern Christians, and the great contrast between their teachings and those taught by the Savior.

Singing, "O Zion when I think of thee," etc. Benediction by Prest. Jos. F. Smith.

UTAH NEWS.

From the *Deseret News*:—

MUSEUM.—Some very fine specimens of ferns, mosses, and sea weeds, collected by Mr. Frederick W. Hurst, of Logan, and brought by him from New Zealand for the Deseret Museum, have been received. Also a copy of the new (Utah) edition of Monteith's Geography, in which there is an interesting map of the Territory, compiled by George J. Taylor, Esq., of Salt Lake City, together with valuable information relating to the geography, natural history, remarkable events, etc., of Utah.

MUSICAL.—The Sunday Schools of Weber County have been organized, by Superintendent Ballantyne, into three districts, for musical purposes. William Pugh has been appointed musical director of the first division, John Fowler of the second, and F. W. Ellis of the third. There are six schools in each district, and one of the duties of the directors is to get up concerts in each of the divisions in turn. The Sunday Schools throughout the county are in excellent condition. At that in North Ogden, of which F. W. Ellis is superintendent, there are a hundred practised singers, trained to efficiency by Brother Ellis.

NORMAL STUDENTS.—In accordance with a provision of the School law, that forty pupils annually shall be instructed free of charge for tuition, etc., in the Normal Department of the University of Deseret, the County Superintendents are called upon to send in the names of persons nominated for students at an early date. The number of students, to which each of the several counties is entitled for the ensuing University School year, is as follows—Beaver 1, Box Elder 2, Cache 4, Davis 2, Iron 1, Juab 1, Kane 1, Millard 1, Morgan 1, Rich 1, Salt Lake 8, Sanpete 3, Sevier 1, Summit 1, Tooele 1, Utah 5, Wasatch 1, Washington 1, Weber 4.

O. H. RIGGS,
Ter. Supt. Dist. Schools.

"PARADISE" FOR FISHERS.—About 175 miles from Salt Lake City, in a northeasterly direction, a discovery was recently made which would make the hair of a disciple of Izak Walton to fairly stand on end. At the mouth of a canon through which a fine stream flows, a land slide at some remote period has damned up the creek and formed a lake. Some stock-herders climbed to the rim of the basin to look in and found the lake so stocked with trout that they formed a mass which prevented a view of the bottom. While one of the boys was cooking supper, the other caught sixty pounds of fine trout with only dough for bait. How's that for a fish story? The beauty of it is that it is verily true.

PROSPERING.—Elder George Lake, who presides over the Little Colorado settlement of Obed, writes to President B. Young that the settlers were all living in the United Order, all working with one common interest, and with energy and good will. The crops cover an area of 150 acres, and look splendid. The settlement numbers thirty-four persons—twelve men, eight women and fourteen children. The "Lamanites" are very friendly and frequently visit the settlement. Elder Lake learned by letter from Elder L. Hatch that some of the Indians in the vicinity where he is located had been recently baptized.

HEMP—ROPE-MAKING.—We were shown lately specimens of hemp, grown at Rush Valley, together with some of the fibre prepared by a new process, discovered by Mr. R. W. Green, of St. Johns. Efforts are being made to manufacture machinery suitable for rope-making, upon a scale commensurate with the requirements of this Territory. For this purpose Mr. Green has been in Salt Lake city for several weeks, directing operations, which are new to this locality, in machine making. There are said to be many advantages in preparing hemp without rotting; it is stronger, and makes a better finished rope. Mr. Green is sanguine of success in this new enterprise, in which he will have the best wishes of all who are favorable to home manufactures,—there are specimens of the hemp and rope at the Museum.

RAILROAD LOYALTY.—The Utah Central passenger train made its own fun on the 4th of July. Mounted in front of the engine were two miniature field pieces, 18 inches long and 1 3 8 inches bore, manufactured at the U. C. machine shop in Salt Lake. On starting from thence both guns were fired, which proceeding was repeated at each station along the line and also on reaching Ogden. On the return trip salutes were fired at Ogden and each station and also on reaching Salt Lake. On the afternoon trip the guns blazed away again, and at Ogden were fired every ten minutes until the train moved out for Salt Lake. Samuel Amer dressed in an ancient artillery suit, acted as chief gunner, and was assisted by W. J. Player. All hands on the train took part in the proceedings, and it was difficult to decide which made the biggest noise, their cheers or the cannon's roar.